

# The Anglican Digest

Our 40th Anniversary Year



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## FROM THE EDITOR

IN THIS ISSUE readers will discover several articles related to Church music and hymnody which add so much beauty to our worship at every season of the year, but never more so than at Advent and Christmastide.

This time of year also brings reflections on the year past—the changes which have occurred for TAD in the move of the editorial office to Birmingham's Cathedral Church—to the changes in store for the Anglican Communion that began to be seen at the Lambeth Conference. The *Church Times* (London) observed that the sexuality issue which preoccupied that body was in one sense only a cipher. The *real* division—and sea-change—exposed was the controversy over the use of the Bible in our Church, an issue which will be with us in the years ahead.

We wish to express our thanks to our many correspondents who help stay our feet on the right path with constructive criticism and advice. A note to readers: at the end of an article indicates a TAD editorial. †

*C. Frederick Barbee*

COVERS: Heraldic Angel—Old Palace Canterbury; Photograph Anglican World/J. Rosenthal; Back—Lambeth Processional 1998/Jeff Gilbert, photographer.

From the Editor and Birmingham's Dean . . .

## CHRISTMAS CATHARSIS

PEOPLE SOMETIMES SAY to us, "I find it hard to come to church these days because from the moment the organ starts, I begin to cry." Or, "I held myself together until 'How firm a foundation.' Then I totally lost it." "It's the music and the hymns that get to me."

This is a fact. Music in our churches has the power to unlock emotion. It does not have to be unseemly or sentimental in a syrupy sense. Music simply has the power to help us feel.

In our own Church the hymns, especially the familiar and rock-solid ones, evoke very deep feelings. We treasure these hymns and wish to stress their value. Consider the grandeur conveyed by Isaac Watts:

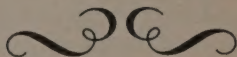
*A thousand ages in thy sight  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun.*

*O God, our help in ages past,  
Our hope for years to come,  
Be thou our guide while life shall last,  
And our eternal home.*

Or the similarly simple profundity of William Cowper:

*The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy Throne,  
And worship only Thee.*

*So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb.*



Or the naturalness of Mrs. Alexander:

*Once in royal David's city  
Stood a lowly cattle shed,  
Where a mother laid her baby  
In a manger for his bed;  
Mary was that Mother mild,  
Jesus Christ her little Child.*

*And our eyes at last shall see him,  
Through his own redeeming love,  
For that Child so dear and gentle  
Is our Lord in heaven above;  
And he leads his children on  
To the place where he is gone.*

And again, the undated, undating emotion of H.F. Lyte:

*Abide with me; fast falls the even-tide:*

*The darkness deepens; Lord, with me abide:*

*When other helpers fail, and comforts flee,*

*Help of the helpless, O abide with me.*

Hymns of that caliber—and there are many—unlock shut-up

hearts. They are *cathartic*. And having unlocked our hearts, they take us somewhere. "There is a balm in Gilead."

At Advent and during Christmas, let the emotions flow, the dark as well as the bright. In the setting of true Joy, God's resolution under the Bethlehem Star of the otherwise intractable human situation, your emotions will be magnetized and drawn towards the Hope who changes everything. †

A fine new book on Christian hymns and their stories, entitled *Brightest and Best*, recently has appeared from the Rev. George William Rutler (Ignatius Press: San Francisco, 1998). We recommend this popular and also accurate and touching digest of 100 most-loved hymns. Fr. Rutler, who served for many years as an Episcopal clergyman, is now a priest of the Roman Catholic Archdiocese of New York. We welcome him to the pages of TAD with the story of the Epiphany hymn, "Brightest and best of the sons of the morning" (page 58). His book is available for \$16 postpaid from The Anglican Bookstore. See page 41 for ordering information.

## SPECIAL STARLIGHT

Is it a Holy Night now when a child issues  
Out of the darkness and the unknown  
Into the starlight? . . .

Shall all wanderers over the earth, all homeless ones,  
All against whom doors are shut and words spoken—  
Shall they find the earth less strange tonight?  
Shall they hear news, a whisper on the night wind?  
"A Child is born."

—Carl Sandburg



40 years ago in TAD . . .

## THE STORY IN PURPLE

**T**HE COLOR PURPLE (or violet) is appropriate to the Advent Season for the following reason. The people of Tyre, at the eastern end of the Mediterranean Sea, used to extract from certain fish (the *purpura*) a dye which they used in coloring fabrics.\* Because Tyrians dipped their fabrics twice, the color was much stronger and lasted much longer; consequently it was so expensive that only the rich and powerful could afford it. Eventually Tyrian purple became the symbol of power and authority and was worn only by Emperors and other royal persons. (That is why our bishops today wear Tyrian purple; they are, in an Apostolic sense, the royalty of the Church.) It is from this custom that we have the phrase, "born to the purple."

We should think that Tyrian purple ought to be the color symbolic of our Lord's Kingship and the color used in Advent; but because He humbled Himself to be born of man and of our flesh, His purple took on a tainted or darker hue. And so, the purple we see on our altars and the Eucharistic vestments which our priests wear during Advent is of the darker or tainted purple. We are thereby re-

minded not only of our Lord's majesty but of His assumption of human flesh and the anticipated redemption of humanity at His Second Coming.

—*Taddled from a parish bulletin*

\*The color was more crimson than blue, and so accounts for the contradiction of colors in the Gospel accounts of our Lord's Passion: The Gospel for Good Friday (St. John) says, "they put on him a purple robe;" the Gospel for Tuesday before Easter (St. Mark). "And they clothed him with purple" the Gospel for Palm Sunday, "put on him a scarlet robe."

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## THE WINNOWING AND THE BURNING

"WHOSE FAN IS in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."—St. Matthew 3:12

"But the chaff He will burn with unquenchable fire." It will not only be driven away, but burned. And, once it is kindled, that fire will never go out. Scripture calls it everlasting, unquenchable, and says that "the smoke of those who are tormented in it goeth up forever and ever." It is fearful to think that we ourselves should have ever been scorched with that fire, that we have wilfully gone near it, and trifled with it, so that if we had died as we then were, it would have burned us forever. And yet this is the case with each one of us who has ever wilfully cast himself into deadly sin, or knowingly continued in it. And it is even more fearful if any of us should even now be in that same condition. Such people have the fire of hell kindled on them already and they do not know it.

Fire unquenchable! Can we hear about this and not be moved? Shall God Himself tell us about it, and we not even begin examining ourselves, whether it might have

kindled on us? If we are in any deadly sin, be sure it has kindled on us, although it can still be quenched by the waters of repentance and the blood of the Cross. The Lord of the harvest stands by with His winnowing fan in His Hand, and He tells us what He will do with the wheat and with the chaff. Shall we not even consider whether we ourselves are not chaff or partly chaff, rather than wheat? Why else did Jesus tell us this, but to make us seriously consider it?

These are the sort of character traits by which the Lord of the harvest will try us when He sets about purging His floor. We ought to examine ourselves for those same traits now, now during this short time of Advent and Christmas-tide. Why should the Judge come, and after so many warnings find us at last unprepared? Why should new years, one after another, arise on us, and we still continue like chaff, light, unsteady, and fit only to be burned? May God raise up His power, and come among us, and help us.

—The Rev. John Keble  
Tractarian Leader 1792–1866  
Taddled from The Sojourner  
Church of the Redeemer  
Fairbanks, Alaska

## POLITICAL IMPLICATIONS

THE NEW LECTIONARY has hardly begun, and I fear I am going to grumble about it as I did about its predecessor. How will people ever learn that the Bible and its message are politically relevant—that the proclamation of God's kingdom challenges the kingdoms of the world—if we omit the verses that say so (in this case St. Luke 3.19–20)?

Josephus tells us that Herod regarded John as a threat. Well, he would, wouldn't he: a fiery prophet drawing crowds and talking about God's kingdom? Luke tells us that John singled out Herod for direct attack. It wasn't just that Herod's marital arrangements were unethical, out of line with God's ideal. The point was that they disqualified Herod from being God's true king. John pointed to Jesus as the genuine king of the Jews; but this meant confronting the claims of the existing king. How could Jesus be the king? Because Herod was a sham. How could you tell that Herod was a sham? Look at his personal life. The attack on Herod, and John's imprisonment and subsequent death, are part of the meaning of his kingdom-announcement.

We can keep the political implications of the gospel at bay by removing some passages; we can achieve the same result by reading others without noticing their wider context. The Advent hope that God's peace will one day rule in the world enables it now to rule in our hearts, and gives us the courage to proclaim the gospel of the kingdom, even when this means challenging the kingdoms of the world.

—Dean N.T. Wright  
in *Church Times*  
London

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## PARISHES IN ACTION

**T**HE SMALL SQUARE building on Rt. 97 in rural western Howard County, Maryland doesn't fit the image of most traditional Episcopal churches. But visitors to St. Andrew's, Glenwood, one of the newest parishes in the diocese, will find that there are other surprises here as well. Under the leadership of the Rev. Harry Brunett, who began as vicar of the mission church in 1992, St. Andrew's has undergone remarkable growth. Due in part to the growing population in the area, St. Andrew's has also pursued some non-traditional—and very successful—ways of inviting newcomers and those people who are seeking a church home. "The message used to be, 'Come and be like us.' Today in the church, the message has to be interactive."

Mr. Brunett has undertaken an extensive study of what he calls this essential "Seekers' Ministry." He recently completed his doctoral thesis on the subject, the culmination of a four-year program at Seabury Institute in advanced congregational development and church growth. This seekers' ministry is what he calls the "blue-print" for St. Andrew's future:

reaching out to become a vibrant and essential member of the community as it grows. One of the ways St. Andrew's has opened the doors of the church to the community can be found at the 9:15 service on Sunday morning in the cafeteria of nearby Bushy Park Elementary School. Using contemporary music and directing his sermon to the children and adults alike, Harry makes it clear that this Episcopal church is indeed welcoming and open to people no matter what their situation or previous church affiliation might be.

Senior Warden Bob Beaver and his wife Laura agree that this non-traditional style of worship is what makes their commitment to St. Andrew's so strong. "Every baptism, every confirmation and wedding is so personal," says Laura. "We're finally big enough to have three services, but we've kept that 'small-church' atmosphere." "It's not at all intimidating for newcomers," says Bob, who was not raised on Episcopal tradition, but now finds himself at the center of activity in this dynamic community poised for growth.

### New Church Builds on a Long History

The historic Union Chapel that St. Andrew's now occupies was built in 1833 on land deeded to a



board of trustees by Charles Warfield. It was used as a church until the mid-1950s when it fell into disrepair. In 1976, St. Peter's, Ellicott City, made a commitment to plant a mission church in western Howard County. Union Chapel, which had gone through a restoration, became an Episcopal mission beginning in 1980. In 1985, St. John's, Ellicott City, took over the support of St. Andrew's mission, securing a full-time rector and supporting a growing pastoral and outreach ministry.

After gaining status as an independent parish in May 1997, St. Andrew's has forged ahead with plans to expand. They have purchased a nearby 10-acre tract of land and plan to break ground in late 2000 for a multi-purpose parish building. Later they hope to build a bigger church and eventually a preschool.

The key to St. Andrew's transformation is perhaps best found in the symbol by which they have chosen to be identified: the lighthouse. A painting of a lighthouse at the end of pier, standing tall in a turbulent sea, adorns the mast of the newsletter, "The Beacon." Their mission statement appears on each newsletter: "Our vision for a church planted in the growing community of western Howard County is that of a lighthouse, a

life-saving station, that exists to care for and minister to those who live and work in our community and who, in their life journey, struggle in the turbulent sea of personal or institutional crises." Their mission, according to Brunett, is "to develop a ministry for the next generation." Some of the ways they have begun include home groups, a caregivers' support network, a monthly healing service, a growing youth group, new and exciting outreach projects, and even a Sunday morning breakfast club. "Life change takes place in small safe groups," says Harry. It is clear that the life of this parish is taking shape and becoming that lighthouse to members and seekers alike.

—Maryland Church News  
Sue Emerson, Editor



## JOSEPH: ENIGMA OR MODEL?

**I** WAS INVOLVED, YEARS ago, in a conversation between a priest and a young layman. As is so often the case given those participants, the topic was ecclesiastical. The young man was from a church (then without a priest) named St. Joseph and he was, as best I can remember, lamenting the fact that his small parish was having a hard time attracting a new priest, not to mention existing as a church. "It's little wonder," said the priest. He opined and then said very authoritatively: "It's a terrible name for a church . . . St. Joseph never did anything! We don't know anything about him."

Is that so? Let's look for a moment at the record.

We know of Joseph principally from the birth narratives of Jesus, of course; we know of him from the gospels of Matthew and Luke. Matthew says that Joseph was "a just man" (1:19) and that when he learned that Mary, who was  *betrothed*  to him, (which means  *promised* —she was promised to him, he was promised to her), was pregnant, he was unwilling to put her to shame. So he resolved to divorce her quietly. But then he was visited by an angel of the Lord,

who spoke to Joseph of Mary's divine conception and involved Joseph in the unfolding of God's plan for the salvation of His people. The child, the angel told Joseph, would be named Jesus. From then on, Matthew tells us, Joseph kept his promise to Mary; he took her as his wife and did as the Lord commanded him.

Shortly after Mary gave birth to Jesus, eight days after, in fact, and according to Jewish ordinance, Jesus was taken by Joseph to be circumcised and was given his name. Then, again in accordance with Jewish law, Joseph took Mary and their child to be "purified" at the Temple in Jerusalem. There Joseph "marveled at what was said about Jesus" by Simeon.

In St. Matthew 2:13–15, 19–23 we find Joseph again heeding an angelic announcement and leading his family from Israel to Egypt to escape the wrath of Herod. There he must have cared for them and, when it was safe for them to return, Joseph led his family back to Israel . . . to Nazareth in Galilee.

It seems to me we know a good deal about Joseph. In fact, by what we  *do*  know of him, it would appear that Joseph is a  *model*  for husbands and fathers; he provides, he protects, and he keeps his promises.

The events we read of in the Gospel surrounding the early years of Jesus' life take for granted the presence of Joseph, a carpenter by trade (St. Mark 6:3). It is in the safe, secure environment of Joseph's home that Jesus grows: that he "increases in wisdom and in stature and in favor with God and man" (St. Luke 2:52). It was there that Jesus learned the rhythm and the importance of worship; where he learned, too, the significance of hospitality. Joseph provided for Mary and Jesus out of his ability and out of his conviction that obedience to God was of greatest importance: in prayer, in worship and in all of life.

And Joseph *protected* his family. He sought to protect Mary from shame and ostracism; he sought to protect her in her labor; he brought Mary and Jesus into his home protecting them there, nurturing and providing for them; and when danger threatened, he took them to Egypt, protecting them from Herod's terrible scheme.

Through all this—and it had to be hard for Joseph—he was faithful: faithful to God, faithful to Mary, and faithful to Jesus. He has been, a model for men—for husbands and fathers—over the centuries and perhaps especially he is that for us now in the late 20th century when we seem to be so

confused with our identities and our vocations.

Yes, we do know quite a bit about Joseph really; and it seems to me that what we know of Joseph—either because it is right there in print on the pages of the scriptures, or because we extrapolate it from what is there—what we know of Joseph, *Jesus also knew*.

—The Rev. Frederick C. Philpott,  
Church of the Incarnation, Dallas  
in *The Angelus*

## Companions of St. Luke

### *Benedictine*

**The Right Rev. W.C.R. Sheridan**  
Bishop Visitor writes:

"The Companions of St. Luke,  
is Benedictine through and  
through in its ethos, philosophy  
and liturgical worship."

*and*

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Benedictine experience, write:  
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## PROTESTANT AND CATHOLIC

I HAVE BEEN LISTENING to a lot of music by Bach and Handel. These two composers are inevitable in Advent and Christmas, and their music is as much a part of these seasons as the wreath and the tree. But they are truly composers "for all seasons". Late one evening I listened to a group of songs by Bach. They are in fact "sacred songs", settings of the hymns and chorales of the Lutheran Church service for use at home — solo voice, or a quartet, with simple and beautiful realization of the harmony.

It made me regret exceedingly the removal of the word "Protestant" from the official title of the Episcopal Church, and led to some somber reflections. When I went to seminary the battles of the "Catholic revival" were just won — the centrality and frequency of the "Eucharist" ("Holy Communion" was considered a term *déclassé*); vestment and ceremonies enriched and elegant; plainchant either in Sarum or Gregorian guise; reservation; solemn benediction, and the whole lot.

The Chapel at the General Seminary in New York was deco-

rous and sensible — no bells and no smells; and it maintained a vigorous tradition of preaching from the Bible. Elsewhere there were some great "Catholic" parishes in town — the Resurrection, St. Mary the Virgin, old St. Stephen's, and others. So we all trooped along outside for liturgical thrills. I must say that in those years (the fifties, more or less), these "Catholic" parishes were in the hands of some very remarkable and distinguished priests, among the best I have ever known. They represented their wing of the Church superbly.

### Dirt Low

I myself was somewhat peculiar at the seminary in being an old-fashioned Southern-style Episcopalian. My splendid teacher and great friend, Dr. Cuthbert Simpson, once roared at a faculty meeting (so I was told): "Look at that Ralston. A dirt-low Churchman from Kentucky, and he's in Church every day, while all the professional altar boys are still in bed." Dr. Simpson was a redoubtable Anglo-Catholic, but he was also the professor of Old Testament, and was inhabited by a good deal of prophetic fire.

No one in those days, except a few irritables like me, would admit to being "protestant". Catholic was the only way to go. I had really

not thought about it very much, except to appreciate the fact that our Church was "different". Episcopalians were both Catholic and Protestant. Individuals leaned a little one way or the other, but basically we were just plain old Episcopalians.

Over the next twenty years we witnessed the apparent triumph of the whole Catholic agenda. The word "protestant" disappeared. The only person I can remember standing up for the Reformation in no uncertain terms was the former Bishop of South Carolina.

### **Pyrrhic Victory**

The real irony was that the "Catholic triumph" was a pyrrhic victory. We were supposed to get a prayer book more primitive, more liturgically rich and theologically pertinent. There would be forms for confession, compline, the *Pax*, and all sorts of rites and rearrangements ever dear to "Catholic" hearts. It's all there in the 1979 Book. But even while they rejoiced in the new Book and paraded in their vestments, the erosion of what was once considered "Catholic discipline and order" proceeded apace: the Creeds became "formulas", not the basic disciplines of a living faith; the ministry was disoriented and distracted; the spiritual and ethical

life of the Church was fractured; and the Bible deranged or ignored. Thus the irony appears: we got the appearance and lost the substance. We will doubtless become, as is the intention of those who managed all this change, part of a new conglomerate religious body. We will have a new "consensus catholicism".

### **Pleasure**

It was therefore a pleasure of no small order recently to visit the Church of the Ascension and St. Agnes in Washington, where the older, truly "Catholic" ways of the Church in liturgy and teaching are superbly upheld. It was Whitsunday, and while the choir sang one of Byrd's masses, some other birds, resident in the rafters, began also to sing.

All of which leads me back to Bach and Handel. Were there nothing else—and leaving the Elizabethan Age out of it, lest we seem to indulge in special pleading—the music of Bach and Handel would prove and justify the Reformation and the Protestant tradition. To be sure, Bach, as indeed Luther, was a Protestant Catholic (just as Episcopalians are), and as capable of assembling cantata movements into a full-fledged *Mass in b-minor* as he was of writing the finest Passion music the

world has ever heard. Many who would not enter a Church have heard the *Passion according to St. Matthew*, and no introduction to Christianity could be more nearly perfect. A "Catholicism" without that sturdy Lutheran Protestant, old Sebastian Bach, is absurd. There was once a charming little book called *Bach and the Heavenly Choir*. A pope who played the violin proposed Bach for canonization and tried to charm the dumb-founded College of Cardinals into agreement by performing the *Chaconne in d-minor*. The cardinals remained deaf. They will have to account for themselves in the next world.

And Handel, that great cosmopolitan settled in England, wrote superb anthems for the

Prayer Book liturgy, not to mention *Messiah*, and his astonishing sequence of Biblical oratorios.

### Inheritance

In any case, we have forgotten one whole side of our inheritance. The Church of England and the Episcopal Church are Catholic and Protestant. We are children, thank God, of Nicaea and also of the Reformation, which must somehow be as much related to the Providence of God as Mont St. Michel and Chartres. George Herbert understood it. He wrote of the Anglican Church that it had pleased God "to double-moat thee with [His] grace, and only thee."

—The Rev. William H. Ralston, Jr.  
St. John's Church, Savannah



"They offered unto Him gifts, gold, and Frankenstein."

—Taddled from a parish bulletin



## CHRISTMAS IS FOR CHILDREN

"CHRISTMAS IS FOR children,"  
So many say. They are  
right. Do you remember how the  
Child of Christmas said, "Unless  
you become as a child, you cannot  
enter the kingdom of God." That  
is why the Christ Child comes—  
to make us all, old as we may be,  
children.

Phillips Brooks said it this way:

It is coming, old earth, it is coming  
tonight,  
On the snowflakes which cover  
thy sod,  
The feet of the Christ-child fall  
gently and white,  
And the voice of the Christ-child  
tells out with delight  
That mankind are the children of  
God.

On the sad and the lonely, the  
wretched and poor,  
That voice of the Christ-child  
shall fall;  
And to every blind wanderer  
opens the door  
Of hope which he dared not to  
dream of before,  
With a holy shine of welcome for  
all.

The feet of the humblest may walk  
in the field  
Where the feet of the holiest have  
trod,  
This, this the marvel to mortals re-  
vealed,  
When the silvery trumpets of  
Christmas have pealed,  
That mankind are the children of  
God.

—The Rev. Lawrence A. Gipson  
St. Martin's Church  
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## WILLIAM AND JOHN JAY BOLTON

**I**N THE EARLY 1840s the Episcopal Church received an extraordinary legacy in the stained-glass art of two brothers, William Jay Bolton (1816–1884) and John Jay Bolton (1818–1898).

From the standpoint of artistic productivity, William was the more important of the two, producing a unique and complete set of Biblical windows for Holy Trinity, Brooklyn. John, however, also created a west window for St. Mary's, Scarborough, New York, which is to this day one of the wonders of Westchester County.

The Boltons were pre-Tractarian Evangelicals. Their work contests the old cliché that Protestant sensibility is cold to the visual arts. On the one hand, William Bolton could write these lines to his brother James in 1845: "Don't you become a *tall* (ital. sic) churchman. To . . . justification by works whether of Hindoo, Turk, Komunist (sic), or high Church, I would bring the light of Abraham's faith."\* Sizzling!

At the exact time he wrote that letter, however, William Bolton was painting and firing one of the

most singular pictorial cycles in the history of American art, the windows for Holy Trinity Church. Their colors, their narrative intensity and urgency, and their highly symbolic program of Christian imagery make them a pilgrimage point for all who are interested in fine arts within the Episcopal tradition.

In 1850 William Jay Bolton emigrated to England, where he was ordained priest in 1854. His brother James preceded him in holy orders, while John was ordained in 1859. John's stained-glass work continued, even when he became rector of Holy Trinity, West Chester, Pennsylvania. He retired in 1891 and was given the honorary title Dean.

The Boltons are important for two reasons. The lesser reason is that they were Evangelical churchmen who created enduring works of art for the Church. The second and greater reason is that the windows themselves, of which we show an early example across the page, are among the most refined Christian art ever produced in the United States.

\*February 7, 1845, as quoted by Willene B. Clark in *The Stained Glass Art of William Jay Bolton* (photographs by Leland A. Cook), Syracuse University Press, 1992, p. 71.





Christ Church, Pelham, N.Y.: *Adoration of the Magi* (1843) (Photo, Leland A. Cook)



## BETHLEHEM AT MIDNIGHT (for Callie)

No surprise  
when Anna shook  
me from my dreams—

I had seen the footsore man,  
the girl swaying on his don-  
key, a mother  
rocked by the child within  
(she no older than my Ruth,  
not yet betrothed),  
their shadows and their dust  
lost in a crowd of men  
dragging wives, sons and  
daughters.

to this village of their birth.  
Can all these swell the  
womb  
of Bethlehem a second time  
in answer to Caesar's word?

Anna's dark eyes blinked  
when  
the oil lamp flickered.  
"Be quick . . . a girl . . .  
in David's shed . . . no place  
for her first."

The empty streets grum-  
bled—  
snores of drunken men and  
the fuss of  
children restless in strange  
beds.

The girl crouched on a heap  
of straw,  
her moans joining the fitful  
night.

The man left her to us.  
Her labor was long; at last  
an infant cry, a first drink of  
air:

Life, new life,  
was our reward.

The man bent over them as  
we glanced behind, pushing  
our way past ox and ass.

Waiting again for sleep, I  
heard  
the slap-slap of sandals  
and shepherds' voices pass-  
ing by.

"Is there no peace on  
earth," I ask,  
"for a woman like me?"

—Lucy Taft

## THOSE SQUIGGLY DOO-DADS

FROM TIME TO TIME people ask me about all those mysterious numbers and abbreviations at the bottom of the hymn. I hope this article will clear up the mystery. Actually, the greater mystery is that nowhere in The Hymnal does it explain what those "squiggly doo-dads" mean.

First, the writer of the words is given credit. If the words are from Holy Scripture (most frequently the psalms) the particular psalm, or book, chapter, and verse is given, then the translator (if needed) and nearly always with an "alt." at the end. "Alt." is, of course, an abbreviation for "altered," which means someone fooled around with the text. (Too sexist, too racist, too irrelevant, too whatever.)

For example, at the bottom of 518 ("Christ is made the sure foundation") we find: "Words: Latin ca. 7th cent., tr Hymns Ancient and Modern 1861 after John Mason Neale (1818-1866), alt." This translates: the text is from a Latin hymn from the seventh century, was translated by John Mason Neale for the English Hymnal, and we did some switching of the words for some reason which we thought was good.

Next, the title of the hymn "tune" is given. ("Hymn" means text; "tune" means music.) If I write a tune, I can name it. Composers have fun doing this. Frequently, birthplaces are used, as in Vaughan Williams' *Down Ampney* ("Come down O Love Divine") or friends' addresses, such as *Decatur Place* (no. 51) by Wayne Dirksen, then associate organist of Washington National Cathedral, written for his boss Paul Callaway. Sometimes used are streets where one's favorite inn is, as in *Duke Street* ("Jesus shall reign where'er the sun"). And if you like the tune for "Onward Christian Soldiers," you may be interested to know that Arthur Seymour Sullivan is said to have named it after his friend, Mrs. Gertrude Clay-Ker-Seymour. The tune is *Saint Gertrude*.

### Jig Is Up

The the composer's name is given, if known. And the jig is up if you try to hide your age, as they ruthlessly give the year of your birth and death. Of course, if you are dead, you don't care as much. But I know some composers who were pretty *huhu* [Hawaiian for angry] when the Hymnal came out. Following this disclosure, we sometimes have yet another abbreviation, this time "adapt."

(Were they trying to save ink?) Anyhow, it means that somebody fooled around with your music and changed something. And then, sometimes, another of those infernal abbreviations: "desc." Following that will be the name of the person (with dates) who wrote the descant (if any) to somebody else's music (usually "adapt.") over somebody else's words (usually "alt.").

Finally, on the right column, we have the suggested metronome marking. For example, "=60" means a quarter note gets one second. I personally think this is misleading, as a tempo proper for a small parish church would sound flippant or even hysterical in a space as vast as St. John the Divine. I remember the great organist David McK. Williams's remark to a woman who asked him bluntly, "What is the proper tempo for a hymn?" Sizing her up quickly, he responded gravely, "The matter is simple, madam. If it has a lot of black keys, play it slower."

### Those Numbers

And finally, we have those numbers. It really isn't hard to understand — they simply give the number of syllables in a line:

<i>Alleluia, sing to Jesus</i>	(8)
<i>His the scepter,</i>	
<i>his the throne</i>	(7)
<i>Alleluia, his the triumph,</i>	(8)
<i>His the victory alone</i>	(7)

So, here we have 87.87D. The D is for double (again, those confounded abbreviations). To finish the verse you have 87.87 repeated. Ah, but here we run into the trouble concomitant with abbreviations (hereinafter referred to as "abbrev.") In Hymn 552 ("Fight the good fight") we see, where the number should be, simply "LM." Another abbrev.! Well, that one means "Long Metre," which is 66.86 ("Rise up O men of God"). "CM" is "Common Metre" or 86.86 ("Lord who throughout these forty days"), and by now you can figure out for yourself that "SMD" [Short Metre Double] means 66.86.66.86, as in "Crown him with many crowns."

Now why, you may well ask, is this number business included? Easy! So you can switch hymn tunes on a given text. If you don't like one tune, all you have to do is find one you *do* like which has the same numbers (or letters in case of an abbrev. — hereinafter to be known as an "abbrev.," I'm running out of vowels).

— John McCreary, recently retired  
Organist and Choirmaster of  
St. Andrew's Cathedral in Honolulu,  
in *The Journal of the Association  
of Anglican Musicians*  
(Volume VII, No. 7, September  
1998) with permission.



## AMAZING DISCOVERY

**I**N THE LIFE OF ST. JOHN'S PARISH (Montgomery, Alabama) Mattie Pegues Wood records, "Stimulated by Dr. Powers . . . in 1896, St. John's parish built . . . the chapel of the Annunciation in Highland Park. This chapel, with a seating capacity of 200, was consecrated on Easter afternoon 1897."

One Friday last April I received a call from a woman who claimed to own a house on Plum Street (off Highland Avenue) that used to be a church—in fact, a church built by St. John's. She was interested in selling it to us. Now I have to admit that I was skeptical, but the following week Fred Matthews, Mike Jarrell, and I drove to Plum Street to see this house/church. When we got there and looked past the abandoned cars and an old

washtub on the porch, we could see the steep roofline of a house that could have been a church—but none of us was prepared for what we saw inside the house.

The owner had knocked out the ceiling in the front third of the building, exposing beautiful Gothic beams reminiscent of our own parish house. We were stunned.

The woman asked, "Would you like to see the words in the attic?"

Curious, I climbed the ladder and looked through a hole in the ceiling in the back half of the house. Realizing that I was looking toward what used to be the sanctuary, I saw what made my hair stand on end: a painted arch that proclaimed "The Lord Is in His Holy Temple." I felt that I was on Holy Ground.

We walked through the downstairs rooms that now fill the nave and back to the "sanctuary," a semicircular room with a vaulted



ceiling that has served as someone's bedroom for the past seventy-five years. We later saw a photograph of that very sanctuary, and I discovered that the marble altar cross in the photograph is the very one that now stands in our second-floor Sunday School room!

From its start as a mission church of St. John's, the Chapel of the Annunciation grew to become Christ Church with its own full-time priest in 1910. In 1924 the church building was sold and converted into a house.


Of course one has to ask the question: This is all very interesting, but what do you do with an old house that used to be a church

in a neighborhood that really doesn't need another church?

One exciting possibility for St. John's, the wider Christian community, and the city of Montgomery is for the Chapel of the Annunciation to be moved to Bell Road and serve as the chapel for Holy Cross Episcopal School, which opens this fall. Purchased, moved, and restored to its original beauty, this "mission" church could not only serve the needs of the school (chapel will be held every day) but also serve as a house of worship for area churches (as well as our diocese).

—The Rev. Richmond Webster  
St. John's, Montgomery, Alabama





# The Anglican Digest

Our goal is to connect the Church by gathering articles that tell the vital story of our faith. The material in each issue is for a varied audience and includes ministry ideas for clergy and laity, devotional and historical material, as well as humor and news briefs from around the Anglican Communion.

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## "WE'RE DOING SOMETHING RIGHT"

THE FOLLOWING IS from a letter written by a retired Methodist minister and professor of Church History after a visit to St. Mary's, Kansas City. It was written to a young minister who is discovering the power of the Liturgy to draw people together and to Christ.

You have reminded me of a local church that we had occasion to attend some weeks back. It is an Episcopal Church which for over a century has been "Anglo-Catholic," that is, it uses the complete Prayer Book service but with the maximum of genuflecting, crossing, incense-burning, processing, vestments, and all. It was a "neighborhood church" when built in the 19th century; now it is surrounded by downtown buildings, a freeway, and such. No residences in sight. Its recent history was sad; it was down to near nothing and threatened with closing.

A new priest accepted the challenge of reviving this church. Instead of bringing in guitars and clapping to attract and amuse a crowd, he heightened the liturgy, gathered a core of highly professional musicians, and offered Rite I in the Prayer Book. The church

began to attract people who appreciated the depth and thoughtfulness of the service and of the priest and his preaching. In short, a few years of such a program brought the church back to parish status and the priest has moved from "vicar" to "rector," which in Episcopal circles is "full status."

We attended a Sunday morning "Solemn High Mass." Arriving early, we were greeted, welcomed, told the "rules" (namely, communion is open to all baptized Christians), given Prayer Book and Hymnal. The ritual impressed us by its dramatic actions and the many people who were involved. The procession to the center of the nave for the Gospel reading was preceded by swinging the censer over the Gospel book.

We were especially impressed by the ushers. They were a part of the service. They warmly welcomed us to the altar, they attended us as we arose from kneeling, helped us find our way to the side aisle. They were solicitous of our physical difficulties, made sure our footing was secure on steps.

This was in sharp contrast to another church we have attended, where the ushers were impassive, showing no personal concern for us or for the service. With their backs to the communion rails they functioned as traffic managers



whose purpose was to keep us in line. I saw them even separate husbands from wives and parents from children because "there wasn't enough room." At the Episcopal Church, in spite of its high ritual, everyone was welcoming each other to the feast. It was wonderfully personal and free in the midst of the dignified liturgy.

Another aspect of the Episcopal service impressed us. Many of the participants in the ritual were what other churches would regard as "marginal," "inadequate," or even "unacceptable." They were of all ages, both sexes, and, I imagine, of differing orientations. It was a truly catholic church. People whose lives seem humdrum apart from church find in church the high and holy functions that make Christian life rich.



*The Rev. Bruce D. Rahtjen is the priest who has led St. Mary's redevelopment.*

## THE ISSUE

**W**E'RE GOING TO HAVE to fight much more against religious pluralism, the idea that all religions are on a par, that all religions are ways to God. It will take us also a couple of decades to get out of the swamp of what's called postmodernism, where you have no notion of absolute truth. In the churches, we will have to be constantly speaking against that because God does speak truth.

We need to recover the awareness that God is more important than we are, that the future life is more important than this one, that happiness is the promise for heaven, that holiness is the priority here in this world, and that nothing in this world is perfect or complete.

That would give people a view of the significance of their lives on a day-to-day basis, which so many at the moment lack.

—J.I. Packer in *Leadership*



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## "THE FORMER ANGLIKAN CHURCH" (sic!)

The following is the current guide to the former Anglican church building in St. Petersburg, Russia. We print it as is, *mistakes and all*, to convey the fate of this once thriving parish.

AT THE TIME OF PETER I this land was considered to be the property of fieldmarshal Sheremetjev a close to Peter. In the II part of the 18th century it was sold to the British. The building was designed and constructed by the architect Quarenghi in 1814-1816. This is the main church hall which occupies the whole floor from East to West. Unfortunately the fine stained-glass windows have not survived but the ceiling paintings and the English inscriptions along the walls have been preserved as well as the chandeliers constructed at the end of the 19th century from golden bronze.

Mosaic panels were added in 1894-1895 thanks to the contributions of the well-to-do citizens who visited this church. Later they were allowed to attach brass boards with the names of their deceased relatives to the walls. The mosaic panels are based on the

popular Bible subjects: "God Almighty" in the oak frame of the 19th century, "Annunciation" and the "The Birth of Christ" on the east wall. A copy of the famous painting by Rubens "Descent from the Cross" executed in the 19th century can be found on the west wall. There is a font beneath, decorated with pieces of marble of various shades with an oak cover.

The most precious feature in the church's inventory is situated in a special annex — the church's voice — the Organ. This unique instrument of English manufacture has been preserved in its original pristine condition. It was constructed in 1877 by a famous English firm "Brindley and Foster" in Sheffield and presented to this Anglican Church.

Percentage from our profits will go towards the Restoration of this Church.

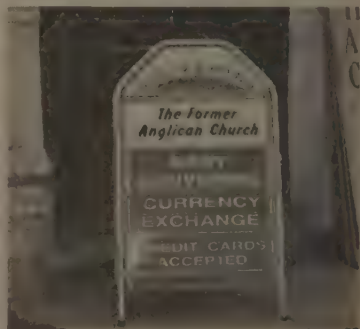


Photo credit, Oksana Senyk

## THE CATHOLIC CHALLENGE

**T**HE ANGLICAN TRADITION is a "tradition of traditions." These traditions, Evangelical, Anglo-Catholic, charismatic, liberal, middle of the road, etc., are woven together in a rich tapestry to form the uniqueness of Anglicanism. Comprehensiveness is one of the descriptions of Anglicanism. These traditions also make for tensions and the threat of disunion. Yet the Anglican Communion at its best is perhaps a modest example of the ability of many traditions to live and worship together in one Communion. In previous generations, differences were expressed as high, low, and broad. These distinctions have been blurred in recent years primarily due to the "liturgical movement."

The Anglo-Catholic tradition emerged from the Oxford Movement or Catholic Revival in mid-nineteenth century England, and restored to the Anglican Communion the fullness and richness of the catholic tradition, lost or abandoned at the 16th century Reformation. The Church of the Advent, Boston, was one of the very first churches in America to be founded upon Catholic principles and practice. In spite of fierce

opposition, the Catholic tradition flourished and profoundly affected the life, worship, spirituality and mission of the Episcopal Church. The Catholic revival has changed the face of Anglicanism, if not its heart. If that be true, perhaps our vocation in the future is to get at the heart of the faith.

### Branch Theory

The Catholic movement restored a tremendous sense of apostolicity and catholicity, with its emphasis on the Church as of divine origin, the Body of Christ, and whose ministry is of divine intent, providing continuity of faith and order, hence apostolic succession of the three-fold order of Bishops, Priests and Deacons. The emphasis on Holy Orders was a call to a high view of episcopacy and priesthood, which included proclamation of the Gospel, administration of all the Sacraments, and exercise of extraordinary pastoral care and holiness of life. The recovery of apostolic orders regarded episcopacy as utterly necessary, and this led to the so-called Branch theory of the Catholic Church, being Orthodox, Roman, and Anglican.

The Catholic revival restored emphasis on the sacramental principle of life, hence the restoration of all the sacraments, and especial-

ly the centrality of the Holy Eucharist as the church's principal service of worship, together with Catholic eucharistic doctrine and practice. More important was the understanding of the Eucharist as the Holy Sacrifice and the Real Presence of the Lord in the holy Elements. Eucharistic theology is followed by the outward expression of the spiritual reality, so that the beauty of worship was expressed in vesture, gesture and posture, as well as hymnody and service music.

### **Sacrifice & Presence**

The dramatic change in outward appearances and acts gave to the high church movement a reputation for splendid liturgy. But it should be noted that the outward expressions and signs reveal inward beliefs about Sacrifice and Presence. Anglo-Catholics were able to understand the Book of Common Prayer as an essentially Catholic book, and its disciplines guides to holiness of living. Hence the restoration of Rules of Life for clergy and laity which not only included the Eucharist, but recitation of the Daily Offices, use of the Sacrament of Penance, recovery of the healing ministry of Holy Unction, and further enrichments to spirituality. This emphasis on holiness of living surely helped in the restoration of the Religious Life,

orders of nuns and monks and friars, whose communities are regarded as power houses of prayer, and places of retreat, spiritual direction and quiet rest.

The Catholic tradition has always focused on the absolute centrality of God the Holy and Undivided Trinity, on the Incarnation of Christ and all that that means in our understanding of creation and redemption, of the authority of Scripture as the Word of God, and of the Tradition as the vehicle of the divine purpose.

Devotional societies emerged to focus on particular doctrines and to promote appropriate devotions. Thus the Society of Mary emphasizes the Incarnation and Mary's role in the economy of salvation and devotion. The Confraternity of the Blessed Sacrament restored eucharistic theology and practices. The Guild of All Souls restored Catholic understanding of death and resurrection, and promoted liturgical and sacramental devotions.

### **Going to the Heart**

Much has been restored to the Anglican Communion, in part, due to the faithful witness of the Anglo-Catholic tradition. But the substance and meaning of the Gospel and of the Faith needs now to be taught and understood. It is



not enough to simply dress up for Mass, and fill the house with smoke, unless there is a profound meaning for doing so. There is need today to go to the heart of the faith and to recover the deeper and richer meanings—whether in worship, in priesthood, in mission, etc. A review of our beginnings, a return to our first love, may well lead us to a renewed vision and commitment to the Gospel and the Catholic faith.

—*The Rev. Richard Cornish Martin*  
*Church of the Advent, Boston*

## HONESTY

"**W**E MUST BE VERY gentle with scrupulous and anxious consciences. We must be very patient with men under the searching and purifying trial of doubt. But when a man has once arrived at the steady conviction that he cannot honestly affirm a particular and unambiguous article of the creed, in the sense that the Church of which he is a member undoubtedly gives to it, the public mind of the Church must tell him that he has a right to the freedom of his opinion but that he can no longer, consistently with public honour, hold the office of the ministry."

—*Charles Gore*  
*Bishop of Oxford 1911–1919*  
*Taddled by Miss Elizabeth Sherwood,*  
*Brighton, England*

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## NOW!

THERE IS AN inescapable sense of urgency to Advent. The themes of the season remind us that the night is indeed far spent, and the Day is at hand. It is supremely ironic that in a locale where people seem to glory in how pressed for time they are—a pernicious idolatry in my judgment—we may easily miss the urgent preparation to which Advent summons the faithful.

Advent has always been for me a favorite season. I am blessed by everything about it. Two prayers associated with the season undergird my understandings of these times. Not surprisingly, both are by Archbishop Cranmer. The first is his majestic Collect for the First Sunday of Advent, although in former prayer books its use was ordered for all the days of Advent, not just the first. At some other time it would be worth considering this collect for what it teaches about Cranmer's style. But for our purposes, one word should receive attention: *Now*. This is the heart of the matter, and the heart of the season. In the midst of all the false busy-ness soon to descend upon us, we are called to begin the work of repentance and preparation *now*, not just when we can fit it into our round of appointments, shopping,


and partying. In the years before he ran for President, Ronald Reagan was fond of the rhetorical question, "If not we, who; if not now, when?" That is one of the rare political aphorisms which translates well into Christian spiritual discipline.

The same point is made and amplified in another of Cranmer's collects, originally for Advent but now moved to the end of the prior liturgical year. Let me reprint the petition as Cranmer wrote it: "Grant us so to hear them, read, mark, learn, and inwardly digest them; that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life . . ."

Cranmer meant for us to see that amidst the trials of this life, no matter how long or troublesome that life might be, we are called to such a faithfulness that Holy Scripture will become for us something inwardly digested, literally sustaining our very lives. But patience and comfort are called for, and both are made possible by the hope we have in the Word.

As usual, Cranmer got it right. Perhaps this Advent, so will the rest of us.

—The Rev. William M. Shand III  
St. Francis' Church, Potomac, MD



# CREAM OF THE CROP



98-6

**A**LTHOUGH there are a few who would argue otherwise, interest in C. S. Lewis, in this the centennial year of his birth, and in his works continues high. That interest is evidenced in the number of requests for his books that continues to come to Operation Pass Along, in the fact that any time titles by or about him are advertised for THE ANGLICAN BOOKSTORE sales follow, and in the number of parish bulletins that carry snippets of Lewisiana.

The EPISCOPAL BOOK CLUB is pleased to bolster that interest by offering as its winter 1998 selection David Mills's collection of nineteen relevant essays written by nineteen leading Lewis interpreters under the title *The Pilgrim's Guide: C.S. Lewis and the Art of Witness*.

These essays examine both Lewis's character and the way he engaged the challenges to the Christian mind, vision, imagination, and understanding in the 20th century. The approaches range from discussions of specific Lewis works to critical interpretation of Lewis's most important theological themes. Also included are a guide to the best books and other resources on Lewis, a timeline that places his life in its

historical context, and a note on the source of Lewis's use of the phrase "mere Christianity."

Contributors include Harry Blamires, a number of whose books have been Book Club selections over the years; Stratford Caldecott; Colin Duriez; Bruce Edwards; Leslie P. Fairfield; Sheridan Gilley, Diana Glycer; Kendall Harmon; Thomas Howard; Michael Macdonald, co-author of two previous EBC selections; David Mills; Christopher W. Mitchell; Doris T. Myers; James Patrick; Thomas Peters; Jerry Root; Mark P. Shea; Stephen M. Smith; and Kallistos Ware.

**F**ORTHCOMING are a Fleming Rutledge collection of sermons, *The Bible and the New York Times*; *The Collects of Thomas Cranmer*, collected and published in observance of the 450th anniversary of The Book of Common Prayer; and a compilation of the addresses given at Colorado Springs last Eastertide on *The Bible*. (See page 34 for enrollment information.)

Until December 31, 1998, each giver and receiver of a gift membership will receive a bonus book in celebration of EBC's 45th anniversary.

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## KEEPING ALIVE THE SACRED CHORAL MUSIC TRADITION

*A Profile of Richard Gladwell  
and His Weekly Radio Program  
"With Heart and Voice"*



THE MUSIC THAT Richard Gladwell presents lovingly on "With Heart and Voice" is an important part of his life. "I grew up in the Anglican choral tradition singing in a choir," he says. "I receive spiritual satisfaction and enjoyment presenting the choral compositions of the great masters of church music particularly in the acoustical space of an English Cathedral."

Richard Gladwell, host and producer of the nationally syndicated

program "With Heart and Voice," was born and educated in London, England. At age 6 he auditioned and was accepted as a chorister in an East London church. As such, Richard was firmly entrenched in the choral tradition of the Anglican Church and its repertory. He admits to no formal musical training, just a passionate love for church music.

Mr. Gladwell came to the United States in 1955 and worked in management positions for both Xerox Corporation and the Eastman Kodak Company. As a collector of recordings, he was interested in radio and was given a part-time position as an announcer for a Rochester, New York commercial classical radio station, later to become the full-time Program Director. It was at this time the seed for "With Heart and Voice" was sown.

"There was a hunger for sacred choral music at the time, and I satisfied that hunger with an hour of choral and organ music broadcast every Sunday morning," says Gladwell.

From his personal collection of 6000 records and 2200 compact disks, he produces "With Heart and Voice" in the studios of WXXI-FM in downtown Rochester, New York. His selections span the full range of Western religious music from the

Gothic period through the 20th century. The local version of "With Heart and Voice" is now in its 25th year in Rochester. National audiences have been able to share in this success for 10 years.


"Programming the weekly 1 hour national program is almost an obsession," Gladwell admits. "It takes between 5 to 10 hours to prepare each program for broadcast. This preparation creates the fascinating juxtaposition of one piece against another that characterizes the broadcasts. As the show's host, I consider that what listeners enjoy hearing is far more important than my own taste."

"Some say that I am biased in that I celebrate the feast days of the Church year with music mainly from the Anglican liturgy. But I ask you, is there anything better? I don't think so. My favorite composers include Herbert Howells, Hubert Parry, C.V. Stanford, Vaughan Williams and Gerald Finzi. In the Cathedral and Collegiate church scene, choirs frequently change so it is hard to put a finger on a favorite. John Scott has done a marvelous job with St. Paul's. Likewise James O'Donnell at Westminster Cathedral should be well applauded for his wonderful choir and diverse programming. For technical mastery—maintaining the same rigid standards and

sound over the years, I choose King's College Chapel and St. John's College choirs, both at Cambridge University.

"With Heart and Voice" is now being aired by 150 stations across the country. Richard Gladwell is now in his 78th year and has no intention of retiring. Many years ago he says, "I was looking for a way to utilize my talents. Little did I realize the major one was right in my house with my recorded collection. I regard 'With Heart and Voice' as my mission. The good Lord wishes me to do this and I do it."

What is the attraction to church music? Gladwell points out that "each year countless thousands of tourists from all over the world fly to Great Britain and countries in Europe to visit Westminster Abbey, St. Paul's Cathedral, York Minster, Durham Cathedral, King's College, Cambridge, Notre-Dame de Paris and other great places of worship, simply for the experience of being there and the joy of hearing music sung by outstanding choirs. Little wonder there is such a demand for this music to be heard. I rejoice in the fact that much of it is recorded and that I can bring it to my listeners on 'With Heart and Voice.'"





## THERE GOES THE NEIGHBORHOOD

GULFPORT, MISS.—After a recent service at St. Peter's by-the-Sea Episcopal Church, Marian Graham looked past the oaks in the front churchyard and considered the view.

Where there once were shrimp boats and the expanse of the Gulf of Mexico, there is now a blue and red, neon-lit stretch of glass and steel—Grand Casino-Gulfport—basking beside a lake-sized slab of asphalt filled with cars.

"It's so ugly," Graham said. "It's plain ugly."

Fortunately for Graham, she and the other members of St. Peter's soon will no longer be greeted by the sight of the casino after church. Grand Casino has bought St. Peter's and plans to tear it down to make way for a new hotel. St. Peter's is building a new church down the road with a view of the Gulf.

"We're as excited as can be. This is providing us, frankly, with a whole new ministry," said the Rev. Travers Koerner, associate rector at St. Peter's.

### Mississippi Monaco

While gambling has brought booming tourism to the area, and

in at least one case saved a church, the casino influx also has brought more indigent people to the area. And that, church leaders say, has meant more people coming to the churches for help.

"We give milk out to mothers living in their cars," Koerner said. "It's terrible. I don't want to go on the record being maniacally opposed to gambling, but it's not a good thing. We have benefited at the expense of others."

Since the Mississippi Legislature legalized gambling in 1992, U.S. 90 has grown into the Gulf Coast equivalent of the Las Vegas strip, a neon-lit Mississippi Monaco, where the glow of gambling lights can be seen from the porches of the antebellum mansions that line parts of the highway.

*The Scripture says there are two ways to be enriched: through a gift or an inheritance. And getting money from a casino doesn't fit either of those categories.*

Sitting in Rue de la Course Cafe in New Orleans recently, Koerner sipped a glass of black currant iced tea and looked over an artist's rendering for the new St. Peter's church. A tall, 52-year-old man with a tousle of short black hair, Koerner, who divides his time between New Orleans and Gulfport,



spoke about the new building with enthusiasm.

With its stained-glass windows, cross-shaped floor plan and two-story tower, the church will be a breathtaking improvement on the old, he said. In addition, its location on U.S. 90 is a better neighborhood. Even before the casino came, the old neighborhood had become so dangerous that some members wouldn't go to church.

"I don't think we could have survived if we had stayed there," he said.

When Grand Casino opened in 1994, "we weren't just wonderfully happy about it. I would say as a

group we were pretty upset, but we didn't try to be adversarial," he said.

In response to the church's civility, the casino let church members park in the casino lot on Sunday mornings, Koerner said.

Despite such niceties, St. Peter's was willing to consider selling when Grand started making serious overtures to the church last summer, Koerner said. Grand's offer seemed remarkable: The casino would buy the church, and St. Peter's could build a church at another site. Grand agreed to pay \$2.7 million.

At the time, that seemed

enough to build a new beachfront church down the road. But the casino boom has inflated construction and land costs so much that the church must go back to members and ask for more money to cover the shortfall, Koerner said.

"There are still a lot of people who don't understand. Why did we sell this thing if we didn't have enough money to buy a new one?" But he defends the decision. "We're building a church for 40 cents on a dollar rather than 100 cents on a dollar," he said.

In hindsight, Koerner said, it would have been better to let the casino build the new church and trade properties when it was finished.

"That may have been the wiser thing to do," he said. "Unfortunately, we thought, 'What's it going to look like? Have neon lights that flash: 'CHURCH, CHURCH, CHURCH, CHURCH?'"

Still, Koerner said he feels a little like the gamblers who look at the casinos as financial saviors.

"We fell into that same trap," he said. "That same something-for-nothing trap that gamblers do."

—Stewart Verton  
*The Times-Picayune*  
New Orleans

## CLERGY TRUTHS

**I**N HIS REFLECTIONS on Susan Howatch's Starbridge novels, Lawrence Farris lists a number of "absolute truths" about clergy that impress him, truths that Howatch reinforces in her newest novel: She shows us

- that we are often tempted and do our greatest harm through our gifts and strengths, rather than through our weaknesses;

- that much of the good we do is done despite our shortcomings;

- that evil is real and cannot facily be explained away;

- that the communion of saints includes and sometimes confounds us;

- that the spiritual disciplines offer us safety and comfort and restrain our egos;

- that we can make an idol of almost anything and deny that we have done so;

- that we need people with whom we can be utterly honest if we are to be honest with ourselves;

- that we can take an interest in our families' spiritual welfare, but we cannot minister to them;

- that separating the psychological and the spiritual imperils the self.

—Books & Culture

## HYMN WINDOWS

**S** EVEN STAINED GLASS WINDOWS depicting the Life of Christ, and each based on an appropriate hymn, have been crafted for Christ Church, Toms River, New Jersey by the Willet Stained Glass Studios of Philadelphia. Designer Jane Collins, of the Willet Studios has captured the essence of the Biblical narratives and hymn texts, beginning with the Foretelling of Christ's coming.

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HYMN 137 "O WONDROUS  
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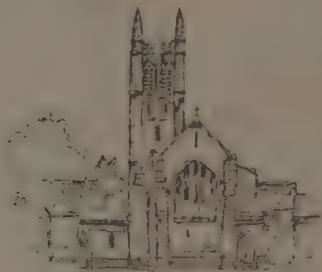
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### The Kingdom of Heaven in New Testament Revelation

The Rev. Dr. John Moses, Dean of St. Paul's Cathedral, London

### A Theology of Destiny & Election: What happens to us when we die?

The Rev. Dr. Alister McGrath, Wycliffe Hall, Oxford

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## "ADDRESS"

THE REV. ELAINE M. SILVERSTRIM of Trinity Church, Renovo, Pennsylvania, writes TAD to observe that the question she is most often asked has nothing to do with theology. Rather, it is this one: "How shall we address you?" She poses the excellent question, why can't the Episcopal Church agree upon a fitting or appropriate title for ALL members of the clergy?

There may not be a single proper title for all Episcopal ministers, but there *are* correct choices and there is a proper parlance. Male Episcopal clergy traditionally are addressed as "Mister." Thus, "Mr. Simeon left his calling card, ma'am." Some male Episcopal clergy prefer to be addressed as "Father." Thus, "Father Pusey is waiting in the sacristy." "Reverend," as in "Reverend Jackson, can you spare a dime?", is always incorrect.

A bishop should be addressed as "Bishop." Thus, "Bishop Parsley, how many did you confirm last Sunday?" Similarly, a dean should be addressed as "Dean" or "Mr. Dean," a canon as "Canon," an archdeacon as "Archdeacon," and so forth.

In the case of Episcopal clergy who are women, there are fewer

guideposts from the past. "Miss" or "Mrs." is the norm, just as "Mr." is proper for men. "Mother" is misleading, as it refers to the superior of a convent community, though some use it. Some women priests use the title "pastor" (although that is normally a Lutheran form of address); Elaine Silverstrim recommends "vicar." (Did you see *Austin Powers, International Man of Mystery?*).

The increasingly common use of "Father" with a first name or even nickname is not traditional Anglican usage, but rather derives from an Irish Roman Catholic custom of addressing young curates.

The bottom line is that there are proper titles for parish clergy who are men, either "Mister" or "Father." Proper titles for parish clergy who are women are still in development.



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## PATIENCE

A SENSE OF PEACE is sometimes the last thing that floods over most of us in the mad rush towards Christmas. Last year I heard about a priest who has the diligence to have all Christmas cards finished and presents purchased and wrapped by the beginning of Advent. The purpose of course being, so that Advent could take its rightful and holy purpose of flooding over us, to transform Christmas from a mad rush of activities to a holy time of waiting for the Christ.

Thus the question we must all ask ourselves at the beginning of Advent is "How do we wait for God?" We wait with patience. But patience does not mean being passive. Waiting with patience is not like waiting for a bus to come or the rain to quit or the sun to rise. Waiting with patience for God is about actively waiting and seeking God in this moment: in the present moment. It is about waiting with a fullness of attention towards the Holy One.

The secular world pulls against our holy waiting. It pulls against it with competition for our money in spending as well as our presence at Christmas parties. Not all of this is bad, of course, but the key is where our priorities lie. How do we,

should we, wait and prepare for the holy night that comes to us? Worshipping in our parish should be the starting place, with its rhythm of Word and Sacrament celebrating the Good News of God in Christ.

I had planned on getting all my gifts bought and wrapped by Advent this year. I have a feeling I won't make it! But I have committed to putting the patience of waiting for the Holy One as a first priority this year. Won't you join me? In prayer and silence, and patient waiting, let us prepare a place in our heart for Christ to come and dwell, so that the blessed peace of God may wash over each and every one of us.

—The Rev. Virginia L. Bennett  
St. Andrew's Church  
Edwardsville, Illinois  
in The Shield



## INCARNATION'S MEANING

THE SON OF GOD became man to enable men to become the sons of God.

—C.S. Lewis  
in Mere Christianity

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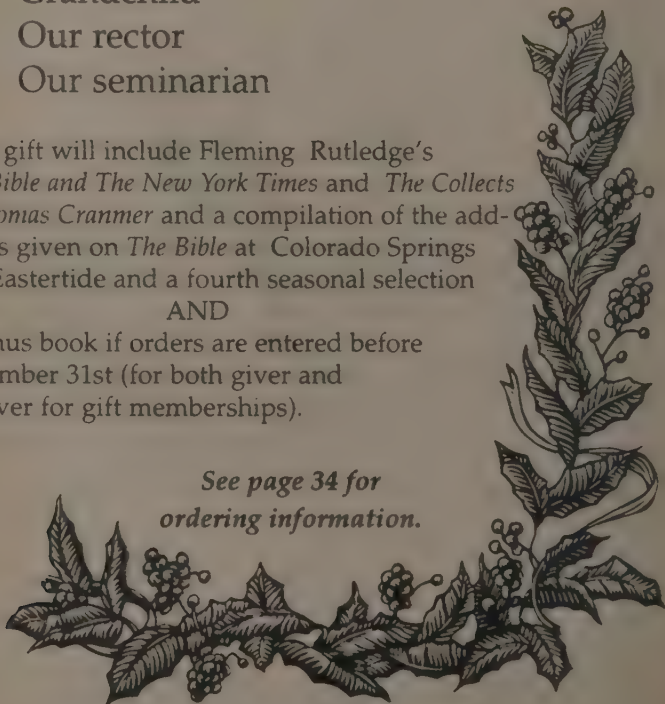
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## AND IN ALL PLACES



★ **TWO ANGLICAN RELIGIOUS** Communities celebrated their 150th anniversaries this past summer. The Community of St. Mary the Virgin (CSMV) has more than 100 sisters today with houses in England, India, and South Africa. The Community of St. John the Divine (CSJD) now has 15 sisters living in Birmingham, England. These and other religious orders grew out of the Oxford Movement and the Church's response to social needs.

★ **42 MEMBERS** of the Church of St. John the Divine, Houston, held a three week mission in Russia. 29 adults and 13 teenagers formed four missionary teams which were assigned to selected youth camps hosting a total of 1660 young Russians.

★ **THE ROMAN CATHOLIC CHURCH** is enjoying growth in the U.S.A. In 1965, there were 41 million Roman Catholics in 17,637 parishes. This year there are 61 million in 19,677 parishes. But this growth is making matters difficult for the clergy. 45% of priests are 55 years old or older and vocations continue to decline.

★ **IN THE EPISCOPAL CHURCH** by the year 2015, 5,000 priests will be needed to replace 60% of the presently active members of the clergy. The Diocese of Nebraska, for one, is being pro-active in recruiting young men and women for the ministry.

★ **A TIP OF THE BIRETTA** to Trinity Church, Newport, R.I. (300 years); Zion Church, Palmyra, New York (175 years); The Girls' Friendly Society of St. Luke's, New Haven, Ct. (50 years); Ernestine Parker, 92, of Arkansas City, Kansas, retiring after 70 years' service as organist at Trinity Church; and to the Rev. Frederic H. Meisel, rector emeritus of the prominent Washington, D.C. Anglo-Catholic parish of the Ascension & St. Agnes on the golden jubilee anniversary of his ordination to the priesthood.

★ **EPISCOPAL HOME HELPERS** is a program designed to brighten the lives of senior citizens and disabled Staten Islanders by providing them with free home repair service. For information contact Deacon Beverly Neuhaus, St. Simon's Church, 1055 Richmond Road, Staten Island, N.Y. 10305.

◆ **DID YOU KNOW** that there were a father and a son who were both Archbishops of Canterbury? Frederick Temple (Primate 1896–1902) and William Temple (1942–1945).

◆ **THE AMERICAN SOUTH** remains a bastion of Christianity with 88% believing that Jesus Christ is the Son of God and 90% believing in answered prayer.

◆ **THE LAST LICENSING** of a Royal Navy chaplain in the Chapel of the Royal Naval College, Greenwich, took place this summer. The college is to be sold.

◆ **AN 86-year old** deacon from Tunbridge Wells, England, was priested recently so that she could provide a sacramental ministry to the home where she is a resident. The Rev. Vera Brandon, former lecturer and tutor at St. Michael's House, Oxford, became a deaconess in 1960 and a deacon in 1987.

◆ **CORRECTION:** In a recent TAD article A.D. 325 was the date given for the Nicene Creed which we recite at celebrations of the Holy Communion. The correct date is 381. Thanks to the Dean of St. Michael's Cathedral, Boise, Idaho, for bringing this to our attention.

◆ **A NEW CHURCH COLLEGE** is to be opened in cooperation with St. Barnabas' Church, Sydenham, Church of the Province of Southern Africa. It is planned that parishes within the Diocese of Port Elizabeth will support the new endeavor.

◆ **ABOUT 5,000** people filed through Trinity Cathedral, Phoenix, to pay respects to former senator and onetime presidential candidate Barry M. Goldwater. He had requested that his body lie in repose there before the private family service at the Cathedral, in which he had been baptized.

◆ **NEWS OF AMERICAN RELIGIOUS ORDERS** include the establishment of a new order, St. Athanasius, based at the Church of Our Saviour, Okeechobee, Florida; an honorary doctorate from the Virginia Theological Seminary to Paul Wessinger, SSJE; and the election of Sister Ann Margaret as Superior of the Community of the Transfiguration.

◆ **"WHY IS THE ANGLICAN CHURCH** like a swimming pool?" asks Canon Michael Green. "Because most of the noise and splashing take place at the shallow end."

◆ **LAITY MIGHT GET THEIR OWN LAMBETH**, according to Archbishop Carey. A large international congress of Anglican laity is being planned for the year 2003 or 2004, possibly to be held in Johannesburg.

◆ **OUR RELUCTANT ECUMENICAL "PARTNER"**, the Evangelical Lutheran Church in America, has issued a revised Concordat stating that "each church will remain free to preserve and further develop its own distinctive practice and outlook on the ministry of bishops."

◆ **MAKES THE HEART GLAD:** All Saints' Church, Memphis, is setting an example for most of us by maintaining Evening Prayer every Sunday; and in St. Helena, California, to accommodate the growing congregation, all three morning services were maintained throughout the summer; and weekly Choral Evensong has returned to St. Bartholomew's New York City.

◆ **NASHOTAH HOUSE** has announced that its Board of Trustees has elected as Chairman the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina and Chairman of the Board of SPEAK,

Inc. (*The Anglican Digest*) and The Anglican Institute. It is the first time in the seminary's 156-year history that a Southern bishop has been elected trustee chairman.

◆ **THE "OLDEST CHURCH"** in the world has been discovered in Jordan. Archeologist Thomas Parker believes that he has uncovered "the remains of the earliest known building specifically designed for a church" in the port city of Aqaba. The building apparently crumbled during an earthquake in 363.

◆ **THE FORTUNES** of the Church of England have risen by more than \$3.3 million thanks to the success of the anti-impotence drug Viagra. The C. of E. holds investments in Pfizer, the drug's manufacturer.

◆ **ST. MARTIN'S-in-the-Fields**, Columbia, S.C. has an annual Advent Retreat and spring "Guest in Residence" as part of their lecture series founded in 1950.

◆ **NETEVANGEL:** Grace Church, Pine Bluff, Arkansas, has welcomed high school student Jonathan Reid who "discovered" the Church on the Internet and now is a member of the Choir.

★ AND, FINALLY, comes the story from the *Angelus* of St. Paul's, Alton, Ill., regarding the rivalry in college basketball between the University of Louisville and the University of Kentucky. At one of the recent "Dream Games" between the schools, an elderly woman was sitting alone with an empty seat beside her. Someone approached her and said, "Ma'am, I have never seen an empty seat in this arena at the Dream Game. Whose seat is this?" The woman responded that she and her late husband had been season ticket holders for 28 years, and the seat had belonged to him. "Well, couldn't you find a friend or relative to come to the game with you?" the observer asked. "Are you kidding?" she replied. "They're all at my husband's funeral."

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# By Will and Deed



\$151,500 to a variety of social, religious, and educational agencies from Christ Church, Winnetka, Illinois.

\$400,000 to Advent Episcopal Day School, Cathedral of the Advent, Birmingham, Alabama, from the estate of Dr. George P. Turner, Jr., long-time communicant of the Cathedral Church.

A \$7 million bequest from an anonymous donor in Florida who died in December has brought the final total of the University of the South's capital campaign to \$107.7 million.

\$30,000 from the estates of Doris Bartlett and her sister, Cecilie Bartlett, to St. Paul's Church, Augusta, Georgia.

**THE FOLLOWING BEQUESTS** were recently made to St. Jude's Ranch for Children, Boulder City, Nevada: \$43,000 (Phyllis J. Bowers); \$1,000 (Bette Davie); \$300 (Mary C. Geigley); \$5,000 (John and Marie Nunner); \$500 (Luella Patterson); \$2,700 (Elaine Scanlan); and \$1,000 from the estate of Aletha McGuire.

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## Deaths



✠ THE MOST REV. JOSE GUADALUPE SAUCEDO, 73, the first primate of the Anglican Church of Mexico, who guided the church from a single missionary diocese of the United States to independence.

✠ THE RT. REV. HARVEY DEAN BUTTERFIELD, 90, VI Bishop of Vermont and civil rights champion.

✠ THE REV. JACK ELQUIT ALTMANN III, 46, of Savannah, Georgia, who served churches in Dallas, Baltimore, and Savannah.

✠ THE REV. JAMES THOMAS BAGBY, 86, who served St. Martin's Church, Houston, from its founding in 1952 with 263 communicants until his retirement in 1983 when that parish had grown to 5,000 baptized members.

✠ THE REV. BR. WILFRED BRADI, St. Gregory's Abbey, in the 36th year of his life profession.

✠ THE REV. DR. LAWRENCE L. BROWN, 90, for many years Professor of Church History and one-time Dean of The Episcopal Seminary of the Southwest.

✠ THE REV. LAMAN H. BRUNER, JR., 80, who served parishes in Virginia, New York, Indiana, London, Paris, and Tokyo, and who, at the time of his retirement in 1986 was Rector of St. Peter's Church, Albany, N.Y. He also was for 25 years summer rector of St. Ann's, Kennebunkport, Maine.

✠ THE REV. DR. FREDERICK MYERS MORRIS, 92, missionary to the Arapaho Indians in Wyoming, Rector of parishes in Maryland and Massachusetts, Dean of St. Mark's Cathedral, Minneapolis, Lecturer in Homiletics at Episcopal Theological Seminary, Seabury Western, and New York Theological Seminary, and finally Rector of St. Thomas Church, Fifth Avenue, New York City 1954-1972.

✠ **THE REV. CHARLES PICKETT**, 78, first official missionary to work in Guayaquil, Ecuador, known as "The Archdeacon of Ecuador" in establishing new mission congregations, including one at the top of the Andes Mountains at 9218 feet above sea level.

✠ **THE REV. ROLANDO SEGURA**, Episcopal Schools of Honduras, Missionary Diocese of Honduras.

✠ **THE REV. ROBERT CHENEY SMITH, SSJE**, 86, in the 56th year of his religious profession. Father Smith served as a member of several SSJE parishes, chaplain to the Sisters of St. John the Divine in Toronto and the Eastern Province of the Community of St. Mary. During World War II he was a Chaplain in the U.S. Army in the Pacific. During his years of service he conducted 27 children's missions, 56 week-long adult missions, and 154 retreats.

✠ **MRS. PHILIP T. BRINKMAN**, whose husband served as Vicar of Shepherd of the Hills, Branson, and Rector of St. Paul's, Lees Summit, and St. Mary's, Kansas City, Missouri.

✠ **MARJORIE O. ADAMS GOSNELL**, 92, wife of the V Bishop of West Texas, who lived in San Antonio from 1948 until the time of her death.

✠ **EARL W. JOHNS**, 92, vestryman, Sunday School superintendent for many years, and Senior Warden of St. Stephen's Church, Ferguson, Missouri.

✠ **MARY RUSSELL PARSONS**, wife of the VI Bishop of Quincy, who contributed greatly to the life of Nashotah House when her husband was Dean there and later as "First Lady" of the Diocese of Quincy.

✠ **MARY EDWIN WALKER RYAN**, first parish secretary, a Sunday School teacher and Altar Guild member of St. Peter's Church, Columbia, Tennessee.

✠ **ERNEST D. WILLOUGHBY**, 66, layreader, vestryman, and chorister of the Church of the Nativity, Bloomfield Township, Michigan.

✠ **CAROL E. WRIGHT**, 60, Altar Guild member and later Directress at parishes in Denver and St. Louis.

## GOOD ALL THE TIME

A LITTLE GIRL said she liked Santa Claus better than Jesus because "you have to be good for Santa only at Christmas but for Jesus you have to be good all the time." Much of the Christmas observance at Church is not far removed from that attitude.

—Vance Havner  
in The Vance Havner Quotebook

## CONVICTION

IT IS MY CONVICTION, proved after forty-five years of intense study and teaching, that the Bible needs no coddling from me. It can take up for itself perfectly well; and, indeed, no dogmatic pronouncement of any kind—from Baptist Conventions or St. Peter's Chair—could give the Bible any authority it did not inherently have, and could not prove for itself when fairly read and scrutinized. The Bible has vindicated itself against all its critics. The process of criticism has been (I think) a good thing. It has opened a way of reading the Bible, which increases, not diminishes its authority as revelation, and has removed the necessity of elaborate allegorizing or other

legerdemain, liturgical or emotional, in our attempts to interpret what we read.

—A parish priest

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## HILLSPEAKING

**A** CALL FROM A retiring priest who is moving from Florida to Oregon. A letter from a twenty-two-year-old primary school teacher in Malawi. A call from a graduate student in New Jersey. A postcard from an Episcopalian in Maine. A letter from a Third Order Franciscan in India. A call from a bishop in Washington State. A letter from a prison chaplain in Vermont.

All have one thing in common: OPERATION PASS ALONG.

The brain child of the Father Founder and implemented by the late Wynne Hensel, a volunteer worker and long time resident at Hillspeak, OPERATION PASS ALONG solicits books and cassettes from those who no longer want or need them and passes them along to anybody who wants them. No charge is made for the books or cassettes but SPEAK asks that the recipient pay a postage and handling charge if possible. Many donees send more than the requested amount and the extra is used to send books to Third World countries, prisons, and seamen's missions.

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received more than 105,000 books and passed along more than 93,000. Books are passed along on a first-come, first-served basis and a running list of requests that cannot immediately be filled is maintained. At present that list comprises 750 requesters, individuals and organizations, and 3,653 title requests. Requests are kept on file for a year from date of entry and may be renewed.

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—The Trustees' Warden

## THESE DAYS, WE STILL SACRIFICE OUR KIDS TO IDOLS

**T**HE BIBLE TELLS US that when King Solomon was old he went astray by erecting an altar to the Canaanite god Molech in the Valley of Hinnom.

The idol of Molech was a furnace, with the god's mouth serving as the opening to feed the fire. The Bible tells us that parents worshiped Molech by throwing their children into the fire as a sacrifice to this hungry, demanding god. Molech worship was quite fashionable in those days.

Today, parents offer their children up to the ever-hungry and always demanding soccer god. Related sects worship the gods of football, basketball, gymnastics, and Little League baseball.

These are jealous gods who demand no less than the full-time devotion of their adherents. Any parent who does not bow and pray before the soccer god risks Eternal Derision and Being Out of the Loop (the modern equivalents of damnation and exile).

The soccer god allows his adherents to eat, sleep, and attend school—a concession to necessity—but all the rest of the worshippers' time belongs to HIM.

Devotees are struck with lightning bolts at the first sign of distraction or slackening devotion.

Recently, Cardinal John O'Connor, head of the Archdiocese of New York, criticized youth sports leagues for holding games on Sunday mornings, forcing families to choose between worship and athletics.

The cardinal's critique reminded me of a meeting of my clergy association a few years ago in rural Pennsylvania. When the local youth sports association started holding football games on Sunday mornings, the Catholic and Protestant clergy said, "We should have protested a few years ago when they started having games on Saturday mornings. If we had defended the Jewish Sabbath then, we wouldn't have this problem now."

The Christian clergy said this to one another with no prompting from me. The Jewish community had never even asked them to help us fight against Saturday morning games. The clergy were just acknowledging to themselves that all religions have to stand together in the face of irreligion. Religious devotees must join hands if they are to present an effective alternative to the secular rituals that have replaced traditional religion in American life, rituals such as



youth sports and mall shopping.

When I ask parents not to pull their children out of Hebrew school 15 minutes early, the parents respond, "What can I do? The coach says that if the players aren't on the field by 6 they'll be benched." Benched for acquiring a religious education!

I plead with the parents: "You are being subjected to religious oppression. This is America, the land of liberty, where we are supposed to be free to believe according to the dictates of our conscience. Who is the coach to interfere with the exercise of our rights as Americans?" The parents shrug their shoulders. Who can argue with a coach?

All right, I admit, I'm green with envy. Outside the Orthodox world, a rabbi in America can seldom corral this much authority to influence people's behavior. I would give a lot if people would respond to my sermons as if I were a Little League coach. Does it make me feel any better to discover that a cardinal has the same trouble being heard that I have? Not much!

My son's wrestling coach became my bicycling partner and good friend. As we rode and talked, I would hear from the coach's point of view.

He complained about the kids'

lack of dedication, their missing practices, their frequent failures to do their best. He needed more from his charges—more time, more hard work, more devotion.

But this coach was a leader in the Presbyterian church, a man who attended church every Sunday. His wrestlers often got poor seedings in tournaments because he wouldn't bend the rules, even if other coaches did. He wanted his wrestlers to give their best in life, not just in wrestling—to serve their God, their family, their community, and themselves, to the utmost of their ability.

It's fine with me if my child becomes a pitcher or a center-forward. It's also fine with me if my child does not. With or without sports, as long as my child becomes a *mensh*—a true human being—I will be happy.

We grow in the image of the gods we worship. The soccer god frightens me.

—Rabbi Stephen M. Wylen,  
Temple Beth Tikvah, Wayne, NJ  
Reprinted from The Bergen Record,  
July 9, 1998 in The Parish Gazette  
St. John's Church  
Passaic, New Jersey



The story behind the hymn . . .

## BRIGHTEST AND BEST

THE BRIGHTEST AND best hymn writer of recent centuries was Reginald Heber (1783–1826). If he has been overlooked as a significant poet in an age of heroic poets, his words suffice as a remarkably generous endowment of pious letters. Of all his matchless poems, this one of happy inspiration is the best. All Epiphany is summed here: haunting, majestic, poignant, and ethereal and domestic.

Heber was elected a Fellow of All Souls upon his Anglican ordination in 1807. At the age of forty, he became second Bishop of Calcutta and died three years later. As a bishop of the established Anglican Church, he had canonical oversight of millions of souls, mostly Hindu and Moslem. Only a fraction did he convert, and so he may have seemed to have been a shooting star when he died in Trichinopoly of sudden apoplexy. But we have these prayers of his "heart's adoration," and rare is the man who has left such a continuing sermon.

Heber, of Evangelical impetus and dead before ritualism ever scented the breeze, had nonetheless a liturgical sensibility and

wrote this specifically for the Feast of the Epiphany. It was included in his posthumous *Hymns, Written and Adapted to the Weekly Church Service* in 1827. One imagines him singing it as he traversed his vast domain in his long caravan with its large retinue—for which he was occasionally criticized, although such was obligatory to his estate and circumstances. If his domestic arrangements were different from those of Saint Francis Xavier, his selfless ventures were a golden vignette of the best imperial benefactions. He would have sung "Brightest and best" to an old Scottish tune for which he wrote it, and which enjoyed a name appropriate for the caravans of Persian Magi or English missionaries: "Wandering Willie." Of the tunes to which it is ordinarily sung today, "Morning Star" conspicuously fits the feel of the season and the text. It was composed in 1892 by James B. Harding (c. 1859–1911), organist and choirmaster of St. Andrew's, Islington, in London; and although it was first part of a longer anthem, it stands mightily on its own as a hymn, provided it is not sung too slowly.

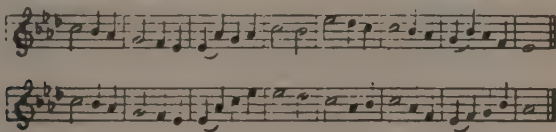
The opening line, repeated at the end, is probably a conscious conceit alluding to the "morning stars" and "sons of God" in Job 38:7. Literalist detractors from time to time have sniffed some sort of Zoroastrianism in it. Rather, it sings a piety of shimmering beauty, and a man of Heber's churchmanship would have been the first to mock any imputation of idolatry,

especially as he wrote in another poem about the heathen who "bows down to wood and stone." The present danger in this hymn is its tendency to provoke envy in any poet—that is, most of the literary world—incapable of the imagery, especially in the second and third stanzas.

—*The Rev. George William Rutler (see p. 4)*

## MORNING STAR,

J. P. HARDING, 1892



**B**RIGHTEST and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid;  
Star of the east, the horizon adorning,  
Guide where our infant Redeemer is laid.

- 2 Cold on his cradle the dew-drops are shining,  
Low lies his head with the beasts of the stall;  
Angels adore him in slumber reclining,  
Maker and Monarch and Saviour of all.
- 3 Shall we then yield him, in costly devotion,  
Odors of Edom, and offerings divine,  
Gems of the mountain, and pearls of the ocean,  
Myrrh from the forest, and gold from the mine?
- 4 Vainly we offer each ample oblation,  
Vainly with gifts would his favor secure;  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor.
- 5 Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid;  
Star of the east, the horizon adorning,  
Guide where our infant Redeemer is laid.



## THE ARCHBISHOP'S VOICE

SAMUEL BECKETT'S MYSTERIOUS play *Waiting for Godot* was running again recently at the Old Vic. It is not a play greatly renowned for its action; just two tramps sitting on a bench waiting. Waiting for what? It transpires that the waiting has something to do with God. It also transpires that both men are troubled by universal questions like the meaning of life and death.

They trouble us too. Most of us ask from time to time: Has life got any point to it? Is everything so random, so pointless, so utterly amoral, that when your time comes—phut! That's it.

I'm sorry if that is a discordant note to strike this Christmas morning. You have every right to expect a cheerful sermon—and you will get it presently—but it does no harm to acknowledge some of those discordant notes which at times drown out the music of life. My ministry this year has again taken me into places where there has been much human grief and problems seemingly too huge to resolve. Situations which force us to ask: What is the point to it all? Where is God

when things go wrong? And what is he like anyway?

The Bible approaches that last question in two major ways. From one perspective it says: 'No one has seen God at any time.' In other words it tells us that God is beyond time and space. He dwarfs all that we can imagine and all we can know. Our finite minds cannot take in the awesome size of the universes that encompass our tiny planet. This God we have to do with is one whose being is in many respects 'incomprehensible.' We need a big view of him.

As the poet Lawrence Housman put it in his 'Christmas Carol':

'Perfect love, outpassing sight  
O light beyond our ken,  
Come down through all the world  
tonight  
And heal the hearts of men'

But from another perspective the Bible says he can be known. And known supremely in the child whose birth we celebrate today: 'Immanuel, God with us.' Yes, with us. No longer do we have to wait; he is here, now, accessible and knowable. It was he who took the

initiative and came to live among us.

I have often wondered what kind of God Estragon and Vladimir, the two tramps in that play were waiting for. Would they have recognized him if and when he had turned up? Was it an intellectual deity they were seeking; one who would satisfy their minds? Or were they looking for someone they could experience?

Would they have recognized him in the face of that child? I doubt it very much. But it is there that the Christmas story directs us: not out but in; not above but below. To a shabby manger, to a relatively poor family, to a sleeping child. The story powerfully challenges our conventional ideas of deity. Here is God coming to us not with trumpets, not with the splendour of royal courts nor the trimmings of power—but in weakness. Meekness and majesty; the majesty of weakness and the meekness of true divinity.

How does one bring these two perspectives together? How can this great unknowable God, beyond the reach of our finite minds, come to us in the form of a tiny child? *Is this one myth too many?*

Surely not. For if God is so great, his capacity for humbling himself must also be great. It is a curious logic which says 'God is so great he

can't possibly enter human existence.' The Bible is clear that it is precisely because He IS so great that the Incarnation becomes possible. As Paul Claudel the French playwright exclaimed, on becoming a Christian: 'O God, you have become a person.' Not an abstraction, not a great 'question mark,' but a person.

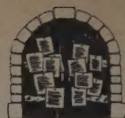
Immanuel; God with us. Still with us. Not absent from the poor, the broken-hearted, the refugee and the homeless. Not absent from the single mother, the person living on the breadline and the unemployed teenager. But with them, as with all of us.

And this is essentially a cheerful message. We can join the angels' song: 'Glory to God in the Highest' because God is with us. I feel sorry for those people who still wait for God to appear, because they are missing something so wonderful and thrilling. God is here already. In all the difficulties and joys of life. In the midst of the devastation, horror and misery as well as of renewal, celebration, and hope, we find this tiny child waiting for us to respond to him. And it is that belief which can provide the strongest foundation for a caring Church and a caring society.

—Sermon by the Archbishop of  
Canterbury in Canterbury Cathedral  
Christmas Day 1997



*Theses from our Cathedral Door:*



## FOR THE TIME BEING...

W.H. Auden didn't call his *Christmas Oratorio* "For the time being" for nothing! He had in mind the proximate character of Advent. He had in mind Advent's already-but-not-yet hope in the Emmanuel to come.

I used to resist this season. All the talk of living "between times," between the promises of God and their fulfillment, smacked of ambiguity. Not that human experience is not ambiguous from front to back. But in view of the once-for-all-ness of the Cross and Resurrection, talk of Advent as the already-but-not-yet seemed to detract from the overwhelming fact of Christ's redemption of the struggling earth.

But then the theologians at Tübingen dangled before my eyes a precious phrase coined by Eric Peterson in the 1920s. The phrase is "eschatological proviso." It signals the fact that we undertake everything under the rubric of the possibility of Christ's decisive return. We may act as though our deeds have meaning. And they do. But they are all subject to the proviso that the Lord is coming: *Maranatha!* The people over there

taught me that the singer was right on target: "People, get ready. There's a train a'comin'."

We live between two Advents. One has taken place, in the backwater of Roman Imperial Palestine. The second is yet to come. And that makes just about everything here provisional.

The result of this in practice is total commitment to what we have been given to do *and* a real detachment from it, based on the knowledge that He could roll up the skies like a parchment scroll (Isaiah 34:4) at any moment.

The single thing that is true in the already and also in the not-yet is the love of God for us (I Corinthians 13:8), particularized in the One who spans both the times, Jesus the Christ our Lord.

*Paul F. M. Zahl*



—The Very Rev.  
Dr. Paul F.M. Zahl  
Dean, Cathedral  
Church of the  
Advent, Birmingham,  
Alabama

## "THE TIME BEING"

To those who have seen  
 The Child, however dimly,  
     however incredulously  
 The Time Being is, in a sense,  
     the most trying time of all.  
 For the innocent children who  
     whispered so excitedly  
 Outside the locked door where  
     they knew the presents to be  
 Grew up when it opened. Now,  
     recollecting that moment  
 We can repress the joy, but the  
     guilt remains conscious;  
 Remembering the stable where  
     for once in our lives  
 Everything became a You and  
     nothing was an It.  
 And craving the sensation but  
     ignoring the cause,  
 We look round for something,  
     no matter what, to inhibit  
 Our self-reflection, and the ob-  
     vious thing for that purpose  
 Would be some great suffering.  
     So, once we have met the  
     Son,  
 We are tempted ever after to  
     pray to the Father:

'Lead us into temptation and  
     evil for our sake.'  
 They will come, all right, don't  
     worry; probably in a form  
 That we do not expect, and  
     certainly with a force  
 More dreadful than we can  
     imagine. In the meantime  
 There are bills to be paid, ma-  
     chines to keep in repair,  
 Irregular verbs to learn, the  
     Time Being to redeem  
 From insignificance. The  
     happy morning is over,  
 The night of agony still to  
     come; the time is noon:  
 When the Spirit must practice  
     his scales of rejoicing  
 Without even a hostile audi-  
     ence, and the Soul endure  
 A silence that is neither for nor  
     against her faith  
 That God's Will will be done,  
     that, in spite of her prayers,  
 God will cheat no one, not  
     even the world of its tri-  
     umph.

—W.H. Auden

